Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MAY 14, 1831. NO. 20.

RELIGIOUS MISCELLANY.

MR GRAY'S LETTER—SECOND EDITION.

This judicious and able Letter has, it appears, been widely circulated; and a second edition has been called for. In a notice, prefixed to it, the writer states, that having been written, to a considerable extent, while passing through the press, the first edition contained some inaccuracies of expression, which, though they did not affect in the least the argument or the conclusions, he has now taken care to correct, especially where there seemed any danger of misapprehension either of his meaning or of the fact.

But this is not the only value of this second edition. Mr Gray has connected with it an Appendix of considerable length, in which he has given some important details of the general organization of the College; and particularly of the connexion with it of the Theological School. This connexion, against which so much has been said, he explains and vindicates. And having adverted to the formation of the "Society for the Education of Candidates for the Ministry in Cambridge University," and to the subscriptions obtained for the purpose in 1816—he thus remarks.

It was subsequently agreed between the contributors and the College Government, that the money thus subscribed should be paid to the Treasurer of the College, and should be appropriated to the purpose for which it was given, by a joint board, composed of the Corporation and of five Trustees, to be chosen by the '*Society for the Promotion of Theological Education in Harvard University*,' consisting of those contributors. The income of this fund (excepting a small portion of it given to graduates studying Divinity at the College,) was allowed to accumulate till 1819, when part of it was applied, in aid of a fund formerly given by the father of the late Samuel Dexter to found a Professorship of Biblical Literature; and the Professor on this foundation, with the Professor of Divinity, of Hebrew, and of Natural Religion gave regular courses of lectures to the students in the Theological School; to whom also the Rev. Dr Holmes gave lectures in Ecclesiastical History, at the special request of the Corporation. Many members of the Society, and some, I believe, of the Corporation, were desirous that the School should be separated as far as possible from the College. Some persons thought a total separation ultimately possible, which others doubted, while some thought it neither possible nor desirable. The views of the Society as a body can only be known from its official acts.

From a report accepted by them in 1826, it appears, that "one respectable Committee of the Society, who had considered the subject, made a report (in 1824) recommending an entire separation of the Institution from the University. But such a separation, if desirable, was judged to be impracticable. The new fund raised by the Society to be used in connexion with the resources of the College, which the Corporation had engaged to apply to the same object, could not, it was thought, be withdrawn without varying the terms and affecting the trust, upon which the fund was granted. This report, therefore, was rejected, and the whole subject was referred to a new Committee." This new Committee, consisting of Judge Jackson, Judge White, Mr Hoar, Dr Channing and Dr Lowell, made a report in October, 1824, in which doubts are expressed whether the proposed separation can be lawfully effected, for the following reasons, which it is not easy to refute;

"The funds of the Society consist of contributions made on certain proposals of the Corporation, for the purpose of promoting theological education in the University. Many persons might have contributed for that purpose, who would not have given their money to establish such a School in another place and under a different government. It may therefore perhaps be considered a violation of the trust reposed in this Society by each one of its members, to make so important a change in the Institution without the assent of every one who has contributed. Several of the original members have already died; and as their interest in this fund was not an estate transmissible to their heirs or executors, there is no person now authorised to assent in their behalf to the proposed alteration. The whole power, which the present members have with respect to the Institution and the funds belonging to it, will be enjoyed by their successors after their death; and thus, if the present members have the power in question, it may happen at a period not far distant, that other material changes may be made in the Institution by persons, who have now no connexion with it, and the funds it now possesses may be diverted to other uses by those who have contributed nothing to the present funds. It appears also very clear that the proposed separation cannot be effected without the assent of the Government of the University; and such assent would undoubtedly be withheld, if the granting of it would involve a violation of the trust reposed in the Government, either as it respects the whole community, or those members of the Society whose consent to the measure cannot now be obtained. The Committee, however, have not thought it necessary to form a decided opinion on this question of the right to separate the Society from the University, because they are of opinion that such a measure, if practicable, is, under all the circumstances of the case, unnecessary and inexpedient."

The Committee, therefore, instead of proposing to withdraw the School from the University, recommended some changes in its organization. This report was accepted *unanimously*, and a Committee was appointed to frame a constitution in accordance with it, which constitution was adopted, with the assent of the Corporation, in November, 1824. By this constitution, the Directors of the Society were to take the general oversight and superintendence of the Institution, submitting their regulations to the Corporation for their assent, in all cases wherein by the constitution of the University such assent should be requisite, and were also to appropriate all funds thereafter received in the manner directed by the donors, or for want of any such direction, then so as best to promote the objects of the Society as expressed in its constitution This power to regulate the Institution was derived from the College Government, who alone could grant it, and was exercised on the responsibility of the Government, since that responsibility could not be delegated, and of course under their control. In regulating the School, therefore, the Directors acted as agents of the Corporation, but their power in disposing of the funds was derived from the donors.

He then refers to the tenth article of the new constitution, by some understood as contemplating the separation of the School then existing from the College, showing that even if it did contemplate it, (which, however, he denies,) this would not make it lawful—and thus proceeds.

Whoever therefore has expected that this School, together with the buildings, and the funds given for its maintenance, would be entirely separated from the University, has expected what is incompatible with the law, and what neither the Society, nor the College Government, nor any other body of men have the power to accomplish. All the separation that was ever possible, was the separation of the Society from the College; so that it should cease to be a Society for theological education *in Harvard University*. This has recently taken place, and the Directors may now appropriate any funds in their hands, or which may hereafter be received by them, if not otherwise appropriated by the donors, to the establishment of another Institution disconnected from the University, whenever they shall see fit.—Should they do so, and should the Professors and pupils, now in the Theological Department at Cambridge, all quit the College and join that new Institution, neither the present building nor any of the funds, now holden by the Corporation, could be used for their benefit any longer. But these must all be applied to the new teachers and pupils, who should come to study theology, according to the express terms of the donation, at Harvard University. If the College Government could sever this Department from the College, and transfer it to an independent Society, it might do the same with every other Department, and transfer those of Law, Medicine, Latin, and Mathematics each to a separate body of men, entirely independent of themselves and of their successors forever. Who can maintain, that the power of governing an Institution implies such authority as this? As well might the Legislature undertake to divide the Commonwealth into four portions, and cede one to each of the adjoining States.

It is probable, that some of the votes against the confirmation of the statutes in the Board of Overseers were given by those, who desired a complete separation of the School from the College, and thought that the chance of of this event would be diminished by separating the Society from the School. If so, these gentlemen had not sufficiently considered the legal impossibility of accomplishing their object; nor were they perfectly aware of the precise effect of the statutes then under consideration. The Society and Directors were not separated from the School by these statutes; but had withdrawn from their connexion with it last autumn, after courteously asking the opinion of the Corporation and finding it to coincide with their own. The only effect of the statutes on the condition of this Department of the University was, to transfer the power of making regulations for instruction and discipline in it;—a power formerly exercised by the Directors under the control and responsibility of the Corporation, and which, on the retirement of the Directors must, without these statutes, have been exercised immediately by the Corporation itself;—to transfer this power to the Theological Faculty, and thus place them in the same state of practical independence in the ordinary management of the School, and of subjection to the authority of the College Government, whenever they shall see fit to exercise it, in which the Faculties of Law and Medicine are placed. So that the business of instruction and discipline, formerly regulated and carried on partly by the Faculty and partly by the Directors, is now committed to the Faculty alone, subject of course, as the Directors were, to the control of the Government. The Corporation themselves must have made regulations for the admission, instruction, and discipline of the Students in Divinity, if these statutes had not passed; but by these, they delegated this authority to the Theological Faculty, retaining only the power of revision and control, and the responsibility which that power implies; a responsibility, which they can neither lawfully relinquish nor honestly evade.

Such is the connexion of this Seminary with the College Government; and it is not easy to imagine any other state of things, in which so little of authority should be exercised by the Government over the School, unless all connexion between them be destroyed; which would occasion the forfeiture not only of the funds received, but of our plighted faith also, and the violation of our solemn obligations to obey the directions of the living and to fulfil the will of the dead. Those, who recommend the incurring the forfeiture of these funds, cannot certainly be aware, that it involves a gross dereliction of duty.

[For the Christian Register.]

OUR SAVIOUR'S AGONY AND CRUCIFIXION.

MR EDITOR,—It is well known to your readers, that the fact of our Saviour's mental suffering in the garden at Gethsemane has been often urged in support of the doctrine, that he literally bore the punishment due to the sins of the whole human race. Not only ingenuity, and art, and false reasoning have been put in requisition, to sustain the doctrine, but also gross perversions of Scripture. The "bloody sweat" of Gethsemane has been referred to as proof that Christ suffered as a substitute for sinners, just as if it were a fact, that, under his excruciating pain, drops of blood exuded from the face of the Son of God. But no such fact is taught by the Evangelists. Their statement is this: "His sweat was *as* drops of blood (ωσει θρομβοι αιματος) falling upon the ground."—Luke xxii. 44. It is a comparative form of expression, used to denote the profuseness of his perspiration. But it affords no ground for the supposition that our Saviour sweat blood in the garden.

We have a similar expression in Mark viii. 24, which will serve to illustrate this passage. The blind man, (in the case to which I refer) being partially restored to sight said—"I see men as trees (ως δενδρα) walking"—indicating by this similitude the unnatural magnitude, in which the men appeared to him, in consequence of some remaining defect in the visual organ. These cases seem perfectly parallel. Whatever deduction may be made from the one, the same, or rather a similar one, may be made from the other. If the Saviour sweat blood in Gethsemane, the restored blind man saw trees walking in Bethsaida. In the common usages of language, we have no evidence of either.

Besides, the theory which has been framed to account for the mental suffering of our Saviour in view of his approaching dissolution, with its innumerable changes and modifications, seems arbitrary and unnatural, to say nothing of its destitution of scriptural evidence. It totally overlooks those circumstances, by a consideration of which we arrive at the only rational solution of the problem—I mean *sensibility* which he possessed in a very high degree, and the peculiar *ignominy* of crucifixion. To this latter circumstance, Mr Editor, I wish, mainly, to call the attention of your readers, believing that few have given this mode of punishment such consideration as to possess clear conceptions of its ignominious nature. This mode of execution obtained among the Persians, Carthaginians, and Romans; the last of whom, as well as the Jews, regarded it with horror and abhorrence. It was a punishment inflicted on robbers, assassins, and rebels. And it was this odious punishment, which the spotless Jesus foresaw that he should inevitably suffer. In ordinary cases, the condemned criminal, previously to his execution, was divested of his apparel, and scourged with rough rods, or wiery thongs; and with so great severity, that the victim frequently expired in agony, under the flagellation. But in ignominy, the crucifixion of Jesus is without a parallel in the annals of cruelty. In derision of his claims, he was crowned with thorns, and exposed to insult and mockery, which were not allowed in ordinary cases of crucifixion. Subjected to a trial, in which malice and envy ruled instead of justice, he was led forth from the tribunal, with the usual sentence—"*Thou shalt go to the cross*,"—surrounded with a ferocious guard of Roman soldiery. After these usual preliminaries, the condemned criminal was compelled to bear his cross to the place of execution, which was, usually, near the public avenue, and from its situation, conspicuous to the view of passengers. In relation to the case of Jesus, John informs us, that he himself bore the cross, while Luke alleges that it was borne by one Simon, an African Jew. But this is only an apparent discrepancy. For it is probable, that finding him in a short time unable to support so great a burden, his guard compelled the Cyrenian to perform this service; not from any kindness to Jesus, but that he should not expire with fatigue, and thus escape the ignominy which they had prepared for him.

The form of the cross, or as it was commonly designated by the Romans, the "*infamous tree*," is too well known to require a particular description. It seldom rose more than ten feet above the ground, in which its base was firmly imbedded. On the transverse bar at the top was inscribed the crime, for which the victim was to suffer. His arms, extended to an uncomfortable degree, were bound with cords, and nailed, through the palms, to this transverse bar; while each foot, transfixed by a spike, was made fast to the perpendicular beam. In this painful posture, the victim remained till he died. The rites of sepulture were never permitted, and the corpse remained unburied, except in cases of special favor from the Emperor, which, however, was a thing of rare occurrence. An exception, however, seems to have been made by the Romans in favor of the Jews, in compliance with their ritual, Deut. xxi. 22 23: and accordingly at the request of Joseph of Arimathea, Pilate commanded the body of Jesus to be delivered for interment.

In some instances, in order to hasten the execution, the executioners kindled under the cross, a fire of suffocating materials, or let loose upon the criminals wild beasts, or broke their bones with wooden malls, or pierced them with a spear. The Jews, also, were accustomed to give to the criminal a mixture of wine and myrrh, in order by intoxication to render him insensible to his sufferings. This medicament, it seems from Matthew, Jesus declined taking, probably that he might to the last have the full possession of his faculties.

Crucifixion was regarded, even by the Romans, among whom it was so common, to be, not only the most ignominious, but also the most severe punishment, as appears from what Cicero says respecting it; "*Ab oculis, auribusque, et omni cogitatione hominum removendum esse*"—let it be removed from the sight, and hearing, and memory of men. Of its extreme tortures, we have a striking account in a "Dissertation on the Saviour's Crucifixion, by George Gottlieb Richter," a German Physician, from which I make the following extracts.

From the extended and almost immoveable position of the arms, the least motion produces the most excruciating sensation in the hands and feet, pierced with nails, and in the back, lacerated with scourging. The iron spikes, driven through the nerves which abound in these extremities, soon oxidate, and produce the most exquisite anguish. And the poignancy of the suffering is every moment increased by the inflammation, caused by exposure of the wounds to the open air. In consequence of a distention or pressure of many parts of the body, more blood is transmitted through the arteries than can be returned in the veins. Of course a larger current of blood flows from the *aorta ascendens* into the head than would by natural or unaccelerated circulation. The vessels which ramify through the brain, as well as the external parts of the head, become distended and swollen, causing painful sensations and extreme redness of face. The unusual quantity of blood which flows into the stomach, being permitted there, more than in any other part of the system, to remain stationary, is peculiarly liable to mortification. The blood of the lungs, subject to the same difficulty, is unable to find a free circulation—and this general obstruction, by extending its effects to all the internal organs, creates an inward excitement and exertion, and anxiety, more intolerable than the anguish of death itself.

These considerations, probably, will convey to us, who know so little of the circumstances and associations connected with this species of punishment, but a faint idea of the ignominy and inexpressible misery of that death, which, in view of its near approach, excited in the soul of the faultless Jesus such inexpressible anguish. But even with these imperfect conceptions, is not the fact, that he foresaw this doom in all its aggravated circumstances, sufficient to account for his heaviness of soul? Is not this solution natural and satisfactory? Is anything else necessary to account for his mental agony in Gethsemane, but the frightful scenes through which he was soon to pass—to pass, too, in conscious innocence, yet with the odium of a malefactor? Scenes, in which he was to be the sole object of priestly malice and scorn, of vulgar mockery and derision, of scourging and crucifixion? Supposing him, by his metaphysical nature, placed above all human sympathies, and personal considerations, could he be to us a perfect example of submission under self-sacrifices and cruel sufferings? No. He felt in view of his approaching fate, as every good being should feel, in view of unavoidable disgrace and cruelty. And he was subjected to those feelings and conflicts, that he might, by his triumph over them, and his entire devotedness to God, notwithstanding his prayer for the removal of the cup, be a perfect example for our imitation, in all our conflicts between worldly considerations and the demands of duty. There are several other considerations, which might be urged, in farther confirmation of this view of our Saviour's mental suffering, but they must be reserved for a subsequent communication. W. G.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. XVII.

"The Lord hateth a lying tongue."—Prov.

Few vices, which do not immediately affect life, are so generally regarded with detestation or contempt, as that of falsehood; and few or none are more severely denounced in the holy scriptures. While it is said, that "a lying tongue is an abomination to the Lord," it is solemnly declared, that "all liars shall have their part in the lake, that burneth with fire and brimstone;" and that without the holy city are the impure, and the cruel, and "whosoever loveth and maketh a lie." Deeply impressed with these denunciations, it may be well to inquire what is to be understood by lying or falsehood, and why it is punished with so great severity.

1. What is to be understood by falsehood or a lying tongue? To this I suppose we may answer, it is an attempt to deceive, or to make others believe what is not true, or expect what they will not realize. If we promise without intending to perform our engagements, we lie, though in the event we do perform them. On the other hand, if we fail of discharging a promise, most sincerely made, we are false to the word, in which we have declared our purpose unchangeable.

If our intention is to deceive, it is the same thing to say more, or less, than is true. If we speak at all, veracity requires us to represent things neither better nor worse than they are. It is not enough, that the words we employ, be in a sense true. It is not enough that they be true in their common acceptation. They must be true in the sense in which they are likely to be understood in existing circumstances; in the time, place, and manner, in which they are uttered. In relating what others have done or said, we are bound to state everything, which is necessary to set the morality and the wisdom of their words and actions in as favorable a point of view, as they would naturally bear to those, who were present, and saw and heard everything which passed on the occasion. A willing departure from this great principle involves the guilt of falsehood, whether by saying more or less than is true.

The essence of lying, as defined above, consists in voluntary deception. Of course it must be immaterial, by what means this deception is effected, whether by word or action. No one will suppose it to be a more venial fault to write or print what is not true, than it is to publish it orally. If there be any difference in the degrees of immorality, the printed falsehood must be the most criminal, as the effects of it are likely to be most extensive and permanent. Farther, it is a frequent and just remark, and one which requires no limitation, that "actions speak louder than words." Almost all actions are significant to an observing eye, and they are often, if not generally, interpreted into assertions and promises. We are not, indeed, restrained from such a course of conduct, as will express simple courtesy; but, in ordinary circumstances, peculiar attention to any one is a practical profession of peculiar regard, in which truth or falsehood is no less involved, than it is in verbal declarations.

2. We proceed to inquire why falsehood is considered so great a vice, and why it is punished with so much severity.

In the first place, we may observe, it does violence to nature itself. It is natural to speak the truth; so natural, indeed, that the greatest liar in the world utters many more truths than falsehoods; and, if it be possible to question this, it cannot be doubted, that children naturally believe what they are told. Experience alone leads them, in the progress of years, to call in question the veracity of those with whom they converse. As nature is the ordinance of God, and as this provision of nature is evidently wise and beneficent, the criminality of falsehood is unquestionably great.

Secondly, falsehood is evidently opposed to the fundamental laws of society; at variance with every principle and feeling that should attach man to man. Habitual sincerity and truth, alone, can inspire that mutual confidence, which gives to society its only charm, its only benefit; without which, the most solemn promises would be empty words, or vexatious delusions. Every instance of falsehood tends to impair this mutual confidence, and to excite that spirit of jealousy and suspicion, which is the bane of social intercourse.

It is farther to be remarked, that our intellectual character depends almost entirely on the social state. Without the aid of others, we should never become men or women. If we did not perish, we should continue from birth to old age, mere infants in understanding; and from a little reflection it will appear, that without the general prevalence of truth, we must be wholly dependent on ourselves for mental improvement. Not knowing whether to believe others or not, we could learn nothing from them in relation to any subject whatever. If books were still written, we should have no inducement to read them. Our only source of information would be our own eyes and other senses; and with the little excitement we should then have, these would be confined within narrow spheres. Is this a just representation? Does our intellectual, and of course our moral character depend in such a degree on the social state, and does society, and its highest objects, depend on habitual sincerity and truth? What language, then, can describe the demerit of those who violate the laws of truth? How circumspect should we be in all our words and actions! How cautious of exciting in others any expectation, which we are not determined to fulfil, or any belief, which is not agreeable to truth!

Though no falsehood, which is not intended, may deserve the odious name of lying, ignorance rarely or never justifies an untruth. If we know little or nothing about a subject, it is presumptuous to assert or deny anything concerning it. It betrays a criminal disregard to the immutable dis-

tinctions between truth and falsehood. This remark applies with peculiar force to persons and characters. The most sacred injunctions of the gospel forbid us, without special reasons, to speak evil of others, even though we might do it without any violation of truth. How inexcusable, then, must it be to indulge in those slanders, which, so far as we know, may be either true or false!

MATHETES.

[For the Christian Register.]

HARVARD COLLEGE.—NO. V.

MR EDITOR,—It is taken for granted, without the slightest proof, that none but Unitarians are appointed to office in Harvard College. Even if this were the case, as I maintained last week, it is incumbent on the enemies of the College to show that they were chosen on account of their religious sentiments, rather than of their superior qualifications.

But it is not a fact, that Unitarians have had a monopoly of office in that Institution. There has been no design to introduce persons of this faith to the exclusion of others. There is no reason for such a measure. The most zealous Unitarians would not wish it. All that they demand in this respect is, that no favor be shown to one sect above another, and that if a man is well qualified for an office, he be not rejected on account of his religious sentiments. They wish for an impartial and liberal administration of the College. Nothing less than this would satisfy them. And anything more than this they would be the first to oppose. They would deprecate the day, when any office in the College should be filled by a Calvinist or a Universalist, a Catholic or a Unitarian, on the ground of his peculiar religious creed. They would equally deprecate the day when any individual of these, or of any other, denominations of Christians should be rejected from an office, which he was capable of filling with ability and usefulness, on account of his religious creed.

Such is the view taken by Unitarians of the government of the College. I ask if it is not also the view taken by liberal and sensible men of every denomination? And I ask, moreover, if this view has not been realized? I ask any man to point out the instance, in which a Trinitarian has been rejected, or a Unitarian chosen, with reference to their religious opinions? There is not one.

Mr Editor, how do facts correspond to the assertions which have been so intrepidly made, that Unitarianism is an essential condition of office in Harvard College, from the President to the Janitor?

Sir, was the President elected on that ground? Was Mr Gray elected to the Corporation on that ground? No, Sir. There is the same reason for calling Mr Gray a Calvinist, as for calling Mr Quincy a Unitarian. The one attends an Orthodox Church, the other did attend a Unitarian Church. What their private opinions are, I do not know: but that the question was asked relatively to their appointment, there is not the least evidence.

Was the present Eliot Professor of Greek Literature chosen on account of his Unitarianism? Has he ever declared himself a Unitarian? Does any one believe that he is a Unitarian? On the contrary, is it not well known that he disclaims all connexion and sympathy with any religious party, though a sincere and pious Christian? Was the Professor of Logic, chosen on account of his Unitarianism? Can any one undertake to say, that he holds to that system?

Was the late Professor of Natural History a Unitarian or an Episcopalian? Are the Professors of the Medical School understood to be Unitarians? Is not one a zealous Episcopalian? Are not the others Christians, independently of all sectarian names?

Was the late lamented Professor of Latin a Unitarian? On the contrary, do not his best friends know that he was Orthodox, almost to exclusiveness? that he was an earnest defender of the Trinity on every occasion? that in his early death, the Episcopal Church lost one of its brightest ornaments and most talented ministers? Was the late Professor of Mineralogy appointed because he was a Unitarian? Is it not well known that he is a pillar of the Episcopal Church where he now resides? And with all these facts staring them in the face, the adversaries of the College declare, without any reservation, that its doors are shut to all but Unitarians! What will not party zeal attempt?

Mr Gray's statements, which I copy, form a curious commentary on these declarations.

Since I began this letter, Sir, I have taken a list of the College officers, and marked the names of all, who have been appointed within ten years; selecting that period not with any reference to the result, but because I thought it long enough, and was persuaded that nobody will hold us responsible for the sins of our predecessors, generation before generation. The only *permanent officers* having any connexion with the undergraduates, or receiving any pay from the treasury, who have been chosen within that period, are the President, whom I consider Orthodox according to Hollis, though I do not mean to call him a Trinitarian; and the following persons; the Librarian, the Steward, the Janitor, the Professors of Chemistry, German, and Latin, three Tutors, the Instructers in French, Italian, and Elocution, the Curator of the Botanical Garden, and assistant Steward, in all fourteen. Of these, I understand, that three are Catholics, that one is of the Evangelical reformed Lutheran Creed, one a Calvinist, one a Sandemanian, that one attends the Episcopal church, and one belongs to a family of Quakers; eight in the whole; and I suppose these sects to be all Trinitarian. The other six, I am told, are Unitarians.

JUSTICE.

[For the Christian Register.]

EICHHORN ON THE REVELATIONS.

MR EDITOR,—A gentleman in a neighboring State has translated this valuable work. The translator in a letter says, it will make a small volume of about 200 pages octavo; "if I could meet with encouragement, I would translate his comment on Hebrews. They are both the most learned, splendid and interesting works of the kind that I ever read, and are quite a desideratum in English Theology. The work on Revelations would be a right kind of work, as it is small, for the publisher to try the experiment, and ascertain how a translation of Eichhorn's works would meet the taste of this country. It is a work which not merely clergymen but all men of taste would like to read." The translator would be glad to contract with some persons to publish the work.—T.

CHRISTIAN REGISTER.

BOSTON, MAY 14, 1831.

DEAN TUCKER,

AND HIS THREE HUNDRED SERMONS.

This celebrated divine was well known in the political as well as religious world. He was an able and courageous asserter of civil freedom, and especially, during our revolutionary struggle, of the rights and independence of America, when the expression of such opinions was exceedingly unpopular in England, and not without personal hazard. His "Treatise on Civil Government," published in 1781, was however quoted with great applause by Lord Mansfield in the House of Peers, with an eloquent eulogium on the talents of the author, as a writer of the first class for sagacity and knowledge.

But it is within the walks of his profession and as a theologian, that we here mention him. Notwithstanding his political zeal, and his numerous publications on politics and commerce, he was an exemplary minister. It was said, that there never was a parish Priest more beloved by his parishioners; and that as a Dean, "there was no cathedral in the kingdom, whose discipline was better maintained, and whose patronage was more properly bestowed than was that of Gloucester."

There is a brief passage concerning himself, which will show in part his character. He speaks with evident complacency of the number of sermons he had written, as if his fidelity and industry in that part of his duty were somewhat extraordinary. But it is very evident, that the standard of duty in this respect in the English Church must have been low. For here, in America, and among our churches, we should be ready to think *three hundred sermons*—the number for which the Dean commends himself,—a very inadequate supply for a ministry of more than fifty years duration. Dr Tucker died at the advanced age of 88—and had been a preacher nearly 60 years. His three hundred sermons, therefore, yielded an average for the whole term of about *five* sermons a year; and as he did not, like many of his brethren in the same Church, make many removals, but resided chiefly in Bristol through his long life, and was withal a constant preacher, his affectionate parishioners must have had their memories frequently refreshed by the repetition of his discourses.

Some of the divines of New England have gone to the contrary extreme, and written far too many sermons, either for their own, or for the improvement of their hearers. A remarkable instance of this is mentioned by Dr Freeman, in a note to his sermon at the ordination of his colleague, the late Mr Cary. It is that of Mr Moody of Portsmouth, "who wrote more than *four thousand* discourses." And we have ourselves seen marked on the manuscripts of other aged ministers a number exceeding two thousand. Neither the excess of these American divines, nor the scantiness of the Dean of Gloucester, do we commend; but should think the calls of the pulpit, the duties of the preacher and the spiritual edification of the hearer best consulted by something between the two. Dr Rees, the learned editor of the Encyclopædia, notwithstanding his numerous literary avocations, left nearly *twelve hundred sermons;* and he was justly esteemed one of the most interesting and instructive preachers of his day. The Rev. Mr Buckminster, of this city, though his ministry did not much exceed seven years, during more than one of which he was travelling in Europe for his health, left also three hundred sermons—being the same number for six years, which was written by Dean Tucker for more than half a century!

The following is the passage to which we have referred.

As for religion, [says the Dean] I have carefully attended to the duties of my parish; nor have I neglected my cathedral. The world knows something of me as a writer on religious subjects. And I will add, what the world does not know, that *I have written nearly three hundred sermons, and preached them all again and again!* My heart is at ease on that score, and my conscience, thank God, does not accuse me.

EXPLANATION OF LUKE X. 22.

A correspondent under the signature, H., requested in the last Register, that we would give an explanation of Luke x. 22: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal *him*." We comply with the request cheerfully. Only a few words are necessary, we think, to make the meaning of the passage clear to every mind.

1. The phrase, "all things," does not, of course, mean *absolutely all things in the universe*, more than does the same expression in 1 John, ii. 20, "Ye (i. e. Christians) have an unction from the Holy One, and *know all things*;" but it means those things only, which Christ was possessed of in order to the full accomplishment of his divine mission.

2. It is worthy of notice that "all things" he possessed for this end—all his knowledge, powers, and gifts of every sort—were not *underived*, were not naturally and necessarily inherent in him, as would have been the case, had he been Jehovah; but, as he says in the text, all were *delivered* to him by his Father.

3. When our Saviour says, 1st, that "no man," i.e. no one, "knoweth who the Son is," (or, as Matthew has it, xi. 27, "no man *knoweth the Son*,") "but the Father," and when, 2dly, he says that "no one knoweth who the Father is, but the Son," (or, in the words of Matthew, "neither knoweth any man the Father, save the Son,") his language is to be understood, in both cases, not with reference to our times, but to his own. As he looked around him, in the early period of his ministry, he could see none, not any even of his disciples, who entertained correct notions either of God's paternal attributes and designs, or of his own character and mission. Well, therefore, might he say, "no man knoweth the Father," "no man knoweth the Son." But the same could not be said, with truth, now. There is no enlightened Christian, in our day, who ought not to be ashamed to profess ignorance in these respects; for the New Testament is full of information, both as to the character and purposes of God, and as to the character and purposes of Jesus Christ.

4. And that so it would be, is implied in the passage before us The knowledge, of which Jesus said all in his time were destitute, except God and himself, he intimated, in the very sentence that contains his declaration of the then prevalent ignorance, was of a kind that could be, and would be, revealed to mankind. For, after saying, "no one knoweth the Son but the Father, and no one knoweth the Father but the Son," he adds this exception also, viz. "and he to whom the Son will reveal *him*;" or more properly *them*, i. e. the Father and the Son, or as Matthew expresses it, "and he to whomsoever the Son will reveal *him*"—correctly *them*. As if he had said, though all men are now ignorant of God's paternal attributes and designs, and of my character and mission, yet so it will not always be; the knowledge of which I have been speaking, I have come to reveal; nevertheless, every one, who obtains it, will owe it to me or my religion; "no one can know the Father and the Son,—their true character and purposes, *but* he to whomsoever the Son will reveal them." This very exception implies that the knowledge of which he had been speaking, was what the human mind could understand, and what he would impart to it. He did impart it to his disciples. They, at length, comprehended what he had so long labored to teach them of the Father and of himself. This knowledge we have, and all may have. Let us be grateful for it, and endeavor to diffuse it.

NEW LAW OF COPYRIGHT.

The act passed at the last session of Congress, amending the law of copyright, must be gratifying to every friend of science and literature. This statute was passed by the co-operation of men of all political parties in Congress. But we believe that this act of justice to authors is to be ascribed chiefly to the exertions of Mr Verplanck, with whom, we believe, the measure originated. For this service in the cause of letters Mr Verplanck has been complimented by a public dinner in New York.

It has occurred to us, that some of our readers might like to know what changes are made in the law of copyright by the new statute. We have therefore prepared a brief statement of those which seem to us most important.

By the new law an author or his assigns can secure a copyright for twenty eight years, by recording the title of his book or other work with the District Clerk. By the former law he could only secure it for fourteen years. The original term of copyright is thus doubled.

After the expiration of the twentyeight years, by the new law, if the author is then living, he can secure the copyright for an additional term of fourteen years by recording the title anew; or, if he is dead, and has left a widow or children, then living, she or they may secure it in the same manner. The old law gave the author, if living at the end of his first term of fourteen years, a right to renew his copyright for a new term of fourteen years. The present law giving the right of renewal to the author's widow and children, in case of his death, is an improvement, which must be gratifying to every one who understands the feelings of the husband or parent.

The author of any book or other work of which a copyright had been obtained, and the time for which it was secured had not expired, before the passage of the new law, has his term lengthened to twentyeight years, with the right of renewal for fourteen years further, in the same manner, as if he had obtained his copyright under the new law. This extension of the benefit of the act to all authors, for whose works copyrights had been obtained during the fourteen years preceding its passage, exhibits a retrospective kindness of which we trust many authors will reap the benefit.

Among other troublesome provisions of the old law, was one which required the publication of the record of the entry of every copyright in a newspaper, within two months from its date. A neglect to comply with this useless requisition was followed by a loss of the copyright. A publication of this kind is entirely dispensed with by the new law, except in the case of the renewal of a copyright for the additional term; in which case it seems very proper that the public should be notified of the renewed claim of the author, which they might otherwise suppose to be abandoned.

Though a small, it is an agreeable change, to find that the publication, in every copy of a book, of the whole of the record of the entry of the copyright, is in future dispensed with, and only a short memorandum of the entry required to be printed.

DUDLEIAN LECTURE.

On Wednesday last, agreeably to the notice given, the Dudleian Lecture was preached in the Chapel of Harvard University, by the Rev. Dr Wayland, President of Brown University. The subject of the Lecture for this year was Natural Religion. It was illustrated with great strength and ingenuity of reasoning, in the hearing of a much larger assembly, than we have ever known collected on this occasion. We have not room for a more particular notice of this able discourse. We hope that the occasion and the topics of this Lecture may in future years excite a more general interest, than has usually been exhibited.

We are requested by the writer of the historical notices of these Lectures, which appeared in our last Register, to correct the following errors of the press.

In the account of the Trustees, next to the Professor of Divinity at Cambridge, for the Pastor of the First Church in *Roxbury*, read *Cambridge*.

In the names of the preachers—

XIII. For Cook, read Cooke.

XVII. For Elliot, read Eliot.

XXXVII. For Cummings, read Cumings.

We are also requested to add, that several gentlemen have at different times been requested to preach this Lecture, who, from various causes, have declined

LATE PUBLICATIONS.

The CHRISTIAN EXAMINER *for May*, 1831.—The present number of the Examiner, like many of its predecessors, contains much useful and agreeable matter.

The first article, which is a review of Dr Codman's Speech before the Board of Overseers of Harvard College, is an able vindication of that venerable institution from some of the charges which have been brought against it. This piece will assist in putting an end to the misconceptions and prejudices, with which sectarian zeal has been endeavoring to overwhelm the College, and it ought to be read by all who wish for information on the subject. The relation in which the College stands to the State is explained very clearly, and in a manner which must be satisfactory to all who are not determined to misunderstand it.

The second article is a notice of a sermon of President Wayland, intended to prove the final universal prevalence of the Christian Religion. The discourse is spoken of in terms of high approbation, which seem fully justified by the extracts which are given from it.

We meet next with a continuation of the examination of the meaning of the word Aion. It exhibits great research and critical skill. The point which the writer discusses is one of deep interest. And whether the view which he takes of the meaning of the term be correct or not, his labors cannot fail to be useful to future inquirers.

A review of two publications of Mr Grimke succeeds, in which some of the opinions of that gentleman are attacked, and the glaring faults of his style are criticised with severity.

The fifth article contains short and pleasant criticisms on several books for children.

The sixth gives some interesting notices of the history of the English Baptists, of the Baptist missions in India, and of the translations of the Scriptures which have been made into the languages of that country. The great and almost incredible incorrectness of these versions, must prove a serious impediment to the progress of Christianity in the East.

A short and favorable notice of Mr Sullivan's Political Class Book, is accompanied by some well written remarks on the uses and abuses of books.

These are succeeded by a review of Dr Waterhouse's Essay on Junius. This article gives a brief sketch of the reasoning, by which Dr Waterhouse supports his theory, that Lord Chatham was the author of the Letters of Junius. His opinion is certainly not without plausibility. The article concludes with some eloquent remarks on the moral character of these Letters, and on the influence which they have had in encouraging anonymous slanders through the public press.

The last article is entitled, "The way of Truth and Union." It is intended to show the natural and certain progress of truth; and to prove that this is not likely to take place by conversions from one sect to another, but by the gradual purification of the opinions of all sects. It is written with great power and beauty.

Unitarian Advocate and Religious Miscellany, for May, 1831.

This number well sustains the reputation, which this valuable punctual little journal has obtained. The article, with which it commences, deserves attention. It contains an answer to the questions—"Who are Christian ministers? what they were in the apostolic age? how are they constituted—and what their authority according to the Scriptures?" Each of these questions, involving not a few points of disputation in ecclesiastical history, are briefly but well considered; and the article may be read with much edification, both to refresh the memories of those who have, and to inform those who have not, acquainted themselves with these subjects. Indeed, it is seldom, that so much of important matter is condensed within so small a compass. And though in this portion of our country, we are in little danger from the absurd pretensions of a hierarchy, whether from the "Lord-Bishops, or the Lord-Brethren," yet there are other portions even of this land of religious freedom, where from the extravagant claims of Episcopacy or the yet more offensive assumptions of Presbyterianism, it is of great practical importance that these topics be rightly understood.

The "Recollections of an Aged Clergyman," whose long experience and observation give weight to his testimony, are exceedingly interesting; marking with discrimination the changes, that have taken place in religious opinions and in the character of preaching in New England for the last fifty years. There are few remaining among us, who with equal accuracy and candor with this writer, can tell us of the fathers; and by such reminiscences as are here given, many important facts are preserved, which might otherwise be irrecoverably lost.

Besides these larger articles, our readers may find pleasure from a poetical "Preface to an Album," which deserves a place in a less perishable form, than albums usually have; a "Sketch of a Plan of a Sunday School," evidently the result of mature and successful experience in this interesting field of instruction; with notices of May's Letters and other recent works.

Liberal Preacher, Vol. I. No. 5. for May. "The necessity and sufficiency of Religion." By Rev. E. S. GANNETT, Boston.

We are glad to find the Liberal Preacher continues, as was promised he should be, a *practical* Preacher. For in this day of controversy, such a work is needed for spiritual refreshment and instruction. Nothing can be more practical or direct than the discourse before us; in which the author shows that religion is in truth the "one thing needful" to the development and exercise of our nature; to the conduct and happiness of life, and to the momentous interests of man's salvation. Did our limits or our plan permit, we should quote one or two passages, in which the necessity of religion to true happiness, and the impossibility of happiness without religion is displayed. We can only cordially join with the preacher in his concluding sentences.

Do you ask me, if I am advocating a revival? If by this term you mean an increase of holiness, I answer, yes. Would to God there was a revival of true religion among us. Do you dread excitement? Be not too apprehensive. The abuse of a thing does not prove its absurdity. There might be more earnestness in religion, and a greater exhibition of its power, without any undue excitement. We may be more humble, more devout, more practical believers, without commotion. Be it inscribed on the entrance of our dwellings, of our places of business, of our scenes of amusement, above all on our hearts, that religion is the one thing, the only thing needful.

The Antiquity and Revival of Unitarian Christianity. By WILLIAM WARE. Printed for the Amer. Unit. Assoc. Tract No. 47 of the 1st Series. pp. 28.

This is one of the most valuable tracts, which the Association has issued. It will be read with great interest by the numerous and increasing class in our community, for whom these tracts are principally designed, namely, that of serious and independent inquirers after religious truth. They will here find something to their taste. And they cannot read a discussion of such an important topic, conducted with so much learning and ability, without profit.

Mr Ware shews what is well known to scholars, though kept back from the great body of readers, that Unitarianism is no new thing—a mere creation of yesterday, as some have pretended; but, in fact, coeval with the age of Christ and his Apostles. This is fully proved by reference to the sacred books themselves and to some remarkable statements preserved in ecclesiastical history. We would particularly invite the attention of our readers to this part of Mr Ware's argument. We think it will not fail to convince them,—if they have any doubt,—that Unitarian Christianity was the religion of our Saviour and his disciples, and that the Trinity sprung up, with other errors, at the commencement of the dark ages.

The history of the doctrine is then brought down to the present day. Abundant evidence is given, that the Trinity is a dogma, which has been supported by persecution and oppression, by the dungeon and the faggot; while the Unity of God has been more and more believed in proportion to the religious liberty enjoyed. Thus it has been from the beginning; and thus it ever will be. Give perfect liberty to the human mind; then the more thoroughly it inquires, the more decidedly it rejects the Trinity, with all other doctrines "not the commandments of God, but the traditions of men."

Mr Whitman's *Answer to the Spirit of the Pilgrims.*

We have just read this thorough-going Reply to the weak Review of Mr Whitman's Letters, which the Spirit of the Pilgrims had the temerity to inflict upon the public. Perhaps many see no occasion for any notice of the adversaries, who have as yet appeared against Mr Whitman; but he is too honest and zealous not to pursue bigotry and misrepresentation to their last retreats. We do sincerely pity the men, who have called upon themselves his attention. There is no escape from him. He marches directly forward to his object and always reaches it. His language is severe; but look at his *facts;* and then ask, if severity is ever required, is it not here? Does not the alliance, which has been made between bigotry in its worst form and religion, need to be broken up, with a strong hand? Is it not high time, that religious dictators should be taught their true place? Mr Whitman has done this, and we think, in so doing he has subserved the cause of pure religion.

Sermons accompanied by suitable Prayers; designed to be used in Families. First American edition. Edited by the Rev. J. R. Beard. Boston: L. C. Bowles. 1831. pp. 480, 8vo.

We are happy in welcoming this volume, just published by Mr Bowles from the second English edition. It is a very handsome book, of which, however, its typographical accuracy and beauty are but its smaller recommendations. It is composed of the writings of some of the prominent Unitarian preachers in England, at the present day,—among whom are Kentish, and Robberds, Taylor and Kenrick, Turner, Montgomery, and Fox. It contains more than thirty discourses, chiefly of the most practical and devotional character, on topics of general interest, and well adapted to the use of families. The prayers, one of which is annexed to each of the sermons, as to those of Newcome Cappe, make a valuable addition to the volume; which, we think, may well supply the demand, which it is gratifying to find is continually made, for sermons of this practical description.

The following brief extracts from a discourse of Mr Grundy, of Liverpool, may furnish a specimen of the seriousness and directness, with which Unitarian preachers are accustomed to press the great and all awakening doctrine of a *future retribution according to character.* The title of the sermon is—"The day of Judgment appointed."

The gospel nowhere gives us reason to suppose the wicked will go unpunished; but, on the contrary, expressly declares, that unless they turn from their evil ways they shall surely die. It declares that they will be dismissed from the presence of God, and cast into outer darkness, where will be wailing and gnashing of teeth. Righteousness and justice are the foundations of the throne of God; the court over which he presides is righteousness itself. His decisions are always impartial—his decrees are always just. At that tribunal, nothing but righteousness and innocence will escape with honor.—The sinner may rest assured (and the idea should make him tremble), that the wicked will inevitably go to a place of dreadful punishment, but the righteous unto everlasting life.

Let the idea be impressed upon our minds, that the account we shall give at the great day of judgment, must be given publicly, and in the presence of an assembled world. Let this reflection strike terror into the breasts of those who love darkness better than light, because their deeds are evil.—The secret stab of the assassin will then be publicly disclosed. The murderer must face his accuser, and confess that he has shed innocent blood, and that he stands guilty and self-condemned. The treacherous friend, the insidious flatterer, the vile seducer, the cruel tyrant, and the merciless foe will then be seen trembling and ashamed. Abused integrity, calumniated virtue, and insulted innocence will shine in all their native charms. The suffering patriot, the broken-hearted parent, the injured brother, and the bleeding martyr will then publicly call upon their oppressors to defend and exculpate themselves. Where will then be the triumphs of the wicked? Where the scoffs and derisions of the irreligious? What will become of all their boasted honors and destructive schemes? Terror and dismay will strike them dumb, so that they shall not be able to utter a word, till commanded by the supreme Judge. Then will they receive their final doom. Then will they be banished from the face of God, to realms of darkness and destruction.

SUMMARY.

National Lyceum. On Wednesday, May 4th, Delegates from several different States convened at New York, for the purpose of organizing a National Lyceum. A Constitution was adopted and officers chosen.

Constitution of the American Lyceum.

Article 1. The Society shall be called the American Lyceum.

Art. 2. The objects of the Lyceum shall be the advancement of Education, especially in Common Schools, and the general diffusion of knowledge.

Art. 3. The members of the American Lyceum shall consist as follows.

First. Of Delegates from State, Territory, and District Lyceums, which are or may be formed, the number of which Delegates shall in no case exceed half of the number of members from said State, Territory or District, in the National Congress; and where an uneven number of Congressional Representatives is allowed, the fraction shall be construed in favor of such State, Territory, and District; but no State, Territory, or District, shall be restricted to less than three members.

Second. Of persons appointed by the Executive Committee of the National Lyceum, from those States, Territories, or Districts, where no general Lyceum exists, or where no notice of delegations shall have been received by the Executive Committee at least three months previous to the time of holding the annual meeting of the National Lyceum, under the same limitation of numbers as in the case of Delegates from Lyceums.

Third. Of persons invited by said Executive Committee to attend said Annual Meeting, from various parts of the United States, but who shall not be admitted to the privilege of voting for the election of officers, or any measure connected with the internal policy of the Lyceum.

Art 4. The officers of the Lyceum shall be a President, five Vice Presidents, a Recording Secretary, as many Corresponding Secretaries as the Lyceum at any of its Annual Meetings shall deem necessary, and a Treasurer, who with five other persons, shall constitute the Executive Committee to transact any business for the benefit of the Society, to be appointed by ballot at each Annual Meeting, and to hold offices until others are appointed in their place.

Art 5. The Lyceum will hold an Annual Meeting in the city of New York, on the Friday next preceeding the first Thursday in May.

Art. 6. This Constitution may be altered or amended by vote of two-thirds of the Delegates present at any Annual Meeting.

The following were appointed officers of the American Lyceum on Friday. President—Stephen Van Rensselaer,---Vice Presidents---Dr A. Proudfit, Dr J. Griscom, Robert Vaux, Edward Everett, Thos. S. Grimke. Recording Secretary---Nathan Sargent.—Corresponding Secretaries---Theodore Dwight, jr. Prof. A. J. Yates, Mr Shaw, Virginia, Mr Holbrook, Rev'd. B. O. Peers, Ky. John Neal. Executive Committee---Rev'd. Dr Matthews, Prof. Dewey, Mr Forrest, Prof. Olmstead, Mr David Russell.

Letters from the Valley of the Mississippi. These letters are written by a very intelligent correspondent of the New York Observer, and published in that paper. They contain much valuable information, are well written and interesting. Comparatively a few years since, Ohio was considered a wilderness. This flourishing state, according to the last census, contains 937,676 inhabitants; and, judging from its literary institutions, its advance in learning keeps pace with its progress in population. We extract the following notice of these institutions from the letters above mentioned.

1. The Medical College of Ohio, located at Cincinnati, contains six professors, and in the session of 1828-9 had 113 students. Lectures commence on the first Monday of November annually, and continue until the last of February.

2. In 1819 an institution was incorporated, called the Cincinnati College. It has for some time suspended its operations. The city authorities are introducing the Boston system of common schools, and have already established ten or twelve free schools, and will soon have an admirable system. A noble spirit is manifested on this subject. In a few years this city will rank next to the "Athens of America" in point of facilities for the acquisition of knowledge enjoyed by its inhabitants. I have already alluded to the fact that there are several good academies and schools for the acquisition of the higher branches of education in this city.

3. Miami University. This flourishing institution is established at Oxford, Butler County, 37 miles from Cincinnati, and 12 miles west of the Miami canal. It is endowed by the state, and possesses the township of land in which it is located, yielding an income of between $4,000 and $5,000. It has two spacious buildings of brick, containing a chapel, libraries, philosophical apparatus, and 48 rooms for students. The libraries amount to 2,000 volumes. The whole number of students connected with this institution is about 150; nearly 90 of whom are in the college proper, and the remainder in the grammar classes. It has an able Faculty, of which the Rev. Robert H. Bishop, D. D. is president.

4. University of Ohio, at Athens—a town which is beautifully situated on an elevated peninsula, formed by a large bend of the Hockhocking river, which meanders around the town. The location is elevated and the prospect extensive. It is 41 miles west of Marietta, 52 east of Chillicothe, and 37 from the Ohio river. The University was founded in 1802. The Rev. Robert G. Wilson, D. D. is president. Number of students in 1829, fifty; it has since increased. The institution is endowed with 46,000 acres of land, which yield about $2,300 annually. A college edifice of brick, large and elegant, was established in 1817.

5. Kenyon College, at Gambier. This flourishing institution is Episcopal, and under the presidency of the Rt. Rev. Bishop Chase. Gambier is five miles from Mount Vernon, in Knox County, near the centre of the state. The location is elevated and very beautiful. The college was established in 1828. It has a large and commodious building of stone, which will accommodate a great number of students. There are also many other buildings already erected, or under way, for the library, recitation rooms, chapel, philosophical halls, and for the families of the professors, &c. There are now in all the departments more than 100 students. Besides the president, there are two professors and two tutors. The institution derived much valuable aid from an agency of the Bishop, which he performed in England, where he obtained $30,000, besides many valuable books; and the prospect is that further aid will be obtained from that quarter. The institution has about 8,000 acres of land. A Diocesan Theological Seminary is attached to it.

6. New Athens College, at the village of New Athens, in Harrison County, (in the eastern part of the state) 30 miles south-west of Steubenville, and 10 miles north-west of St Clairsville. It was incorporated five or six years since. It has one brick building of three stories, which will accommodate fifty students, which is the number of students in all the departments of this institution. The president is the Rev. William McMillan, formerly president of Jefferson College in West Pennsylvania.

7. Western Reserve College, at Hudson. This institution is situated in Portage County, in the north-eastern division of the state. Rev. Charles B. Storrs, President, Rev. Beriah Green, professor of Biblical literature, besides a number of additional instructers. It was founded by the Western Reserve Synod in 1826. It has about 60 students. Between $20,000 and $30,000 were subscribed to its funds last summer, principally in New-York and Philadelphia, and more than $4,000 have since been added in Ohio. The Western Reserve has now about 100,000 inhabitants, and is capable of sustaining a population of 1,500,000. It is supposed that the Reserve will constantly furnish 200 students to this college.

8. Lane Seminary, at Cincinnati. The general purposes of this institution are to promote theological education. It was commenced at the instance of the Messrs. Lanes of New-Orleans, who offered a certain proportion of their annual profits in business to sustain it. Buildings are now erecting on the Walnut Hills, two miles from the city. The site is a beautiful one. The location of this institution is a happy one, as it is easy of access by steam-boats to all parts of the Valley of the Mississippi. Measures are now taking, with a great prospect of success, to secure for this institution adequate funds, and some of the best theological talent which this country affords.

9. There are fine establishments for female education at Marietta, under the care of the Rev. L. G. Bingham; and at Chillicothe, under the instruction of the Rev. Augustus Pomeroy.

Gold. Papers from the South within a few years have informed us that gold is frequently found in considerable quantities in Georgia, the Carolinas and other Southern States. A Tourist in North Carolina, who appears to be a person of observation and intelligence, furnishes for the New York Observer the following information. It far exceeds our expectations, but we think it entitled to credit. We also think that the method of obtaining a sufficient supply of the precious metals from the earth, practised by New England farmers, is more conducive to the welfare of society. It certainly is more friendly to public morals.

This state [North Carolina] is rich in *gold* mines, as you are aware. The gold region is far more extensive in the south, than most suppose. It commences in Virginia, and extends south-west through North Carolina, nearly to the middle of the state as regards its length: along the northern part of South Carolina, into Georgia, and thence north-westwardly into Alabama, and ends in Tennessee. The mines in North Carolina and Georgia are now worked to a great extent; those of Virginia and South Carolina to a small extent; and those in Tennessee have not been worked at all, although it is probable that they will be soon. In this state, the counties of Burke and Rutherford contain the best *gold washings*, as they are called,—that is, the gold there is found in small and *pure* particles mixed with the sand, which lies in deposites, as if it occupied (as the miners believe) the beds of what were once streams of water, creeks, rivers, &c. The gold is there obtained by washing away the sand, and it is a simple process. But the counties of Mecklinburg, Rowan, Davidson and Cabarras are the richest in what may be properly called gold *mines*,—that is, where the gold is found in *ore*, and not distinguishable by the eye, and which is separated by smelting, using quicksilver for the purpose of detaching the gold from the gross earthy substances. This is done by first pounding the ore, (what the miners call stamping it,) then grinding it mixed with the quicksilver to a fine powder, (like flour,) and afterwards distilling the whole in an alembic, which separates the quicksilver from the gold. This part of the business is simple and easy. But to become an expert and skilful miner, to detect gold in the ore with certainty, and to know how to conduct, if I may say so, the perforations, that is, sinking shafts like wells and forming and fortifying galleries or horizontal perforations to reach the veins, &c. requires great ingenuity as well as experience.

The best veins of gold are not horizontal, nor often vertical; but have a dip of 45 degrees to the horizon. They vary in width from a few inches to several feet. They are not confined to hills at all, but are found also in the low lands. These veins are often parallel to each other at unequal distances. Their depth in most places has not been ascertained! There have been no shafts sunk lower than 120 feet. In some of the mines the galleries, or lateral perforations, or arched entries as they may be called, extend a great distance in various directions from the main shafts, and so reach the veins. They are usually about 20 feet, one above another, which enables the miners to work with the greatest advantage.

It is not five years since these mines began to be worked to any considerable extent; indeed it is hardly half that period. And yet many of them are worked upon an extensive scale. And mills for grinding the ore, propelled by water or by steam, are erected in vast numbers. One of the Messrs. Bissels, who are probably doing more at the business than any others, told me recently, that their company employs 600 hands! And he stated that the whole number of men now employed at the mines in these southern states, is at least 20,000. He also estimated the weekly product of these mines to be equal in value to $100,000, or $5,000,000 annually! But a small part of the gold is sent to the U. S. Mint. By far the larger part is sent to Europe, particularly to Paris.

The chief miners, I mean laborers, are foreigners—Germans, Swiss, Swedes, Poles, Spaniards, English, Welch, Scotch, &c. There are no less than *thirteen* different languages spoken at the mines in this state! And men are flocking to the mines from all parts, and find ready employment. Hundreds of land owners and renters work the mines on their grounds on a small scale, not being able to encounter the expense of much machinery.

I am pained to learn that the *morals* of these miners are deplorably bad. Indeed I can hardly conceive of a more immoral community than exists around these mines. Drunkenness, gambling, fighting, lewdness, and every other vice, exist here to an awful extent. Many of the men, by working three days in the week, make several dollars, and then devote the remaining four to every species of vice. The colored people---slaves---are generally the most moral.

Russian Schools and Newspapers. A late English periodical says that seventythree newspapers are published in Russia in twelve different languages. There are fourteen hundred elementary schools, containing seventy thousand pupils; being a proportion of one to three hundred and sixty seven. Seven Universities with three thousand pupils and three hundred professors. Four principal theological seminaries; thirty seven institutions styled upper, and eighteen lower theological seminaries connected with the Greek Church. There are fourteen Roman Catholic seminaries, one of the superior order.

Foreign Intelligence. The Havre has arrived at New York, bringing Paris papers. We have seen but little that is definite or important. It is said, in general terms, that the accounts by this arrival are decidedly warlike, and that the debates in the Chamber of Deputies are angry and violent.

Poland. As late as March 15th, General Diebitsch had been prevented by unfavorable weather from continuing his operations. The Russian army suffered much for want of provisions. The Polish troops had high confidence in themselves and in their officers. A Polish flag of truce had been sent to the Russian General, but not with any offer of submission. Proposals for negotiation were offered upon conditions which General Diebitsch was obliged to reject.

MARRIAGES.

In this city, Mr James Dyer, of the firm of Ezra Dyer and Co. to Miss Martha W. Bowman.

In Roxbury, by Rev. Dr. Lowell, Mr Joseph F. Milner, of this city, to Miss Ann F. H. Hunneman, third daughter of Dea. William C. Hunneman, of R.

In Hingham, Mr Samuel Easterbrook, formerly of Barnstable, to Miss Rebecca Harding of H.

In Salem, by Rev. Mr Colman, Mr Henry Lemon to Miss Catharine S. Millet.

In Walpole, on Sunday evening last, by Rev. Mr Storer, Mr John Clemmons, to Miss Sophia S. Richardson.

DEATHS.

In this city, Sarah Elizabeth, only daughter of Mr Reuben Richards, jr. aged 14; Mrs Martha, wife of Mr Samuel Waite, 32.

In Cambridge, Louisa, youngest daughter of Hon. Joseph Story, aged 10.

In Dorchester, Mrs Abigail Clap, widow of the late Mr Joseph C. aged 75.

In Newton, 18th ult. Mr Asahel Gould, aged 31. His death was occasioned by the accidental discharge of a pistol.

In New Orleans, Mr Elisha J. Vose, of the firm of Frost & Vose, of that place, and son of Mr Elisha V. of Boston.

BOSTON SUNDAY SCHOOL SOCIETY.

A Quarterly Meeting of the Boston Sunday School Society, will be held at the *Franklin Hall* on the evening of Wednesday, the 18th inst. at half past seven o'clock. Parents and Teachers, and all others interested in the subject of Sunday Schools, are respectfully invited to attend. Addresses by several gentlemen are expected.

Thomas Gray, jr. *Sec'y.*

MASSACHUSETTS BIBLE SOCIETY.

The Annual meeting of the *Massachusetts Bible Society,* will be held on Monday, May 23, at 4 o'clock, P. M. at the Chapel of the Old South Church.

James D. Knowles,
Recording Secretary.

PRISON DISCIPLINE SOCIETY.

The meeting of this Society has been held in former years on Friday. This day was fixed upon, because the other days of Election week were so much occupied as to leave no time for it on an earlier day. But by an arrangement with the officers of some of the other Societies, an earlier day in the week has been found, in which the *Public Meeting* can be held, viz. on Tuesday, at half past 11 o'clock, A. M. The members of the Society, therefore, and our friends from abroad, we hope will make their arrangements to be in town in season to attend the meeting. The meeting for business will be held at the Park Street lower Vestry, on Monday at 3 o'clock, P. M.

Louis Dwight, *Sec'ry.*

AMERICAN UNITARIAN ASSOCIATION.

The Sixth Anniversary of the *American Unitarian Association* will be celebrated in Boston on Tuesday evening, 24th inst. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen.

Ezra S. Gannett, *Dom. Sec'y.*

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of the *Massachusetts Evangelical Missionary Society* will be held at the Berry Street Vestry on Wednesday the 25th inst. at 11 o'clock, A. M.

The annual Discourse will be preached on Sunday evening, 22d inst., at the Federal Street Church, by Rev. Mr Brazer of Salem, and a collection taken in aid of the Society's funds. Services to commence at half past 7 o'clock.

George Ripley, *Sec'y.*

Boston, May 13, 1831.

CONVENTION.

The annual meeting of the *Massachusetts Convention of Congregational Ministers* will be held in the new Court House in Boston, on Wednesday the 25th inst. the day of the General Election, at 5 o'clock, P. M. At 11 o'clock on the following day, the Convention Sermon will be preached, in Brattle Street Church, by the Rev. Dr Codman, and a Collection taken for the benefit of indigent Widows and Children of deceased Congregational Ministers.

B. B. Wisner, *Scribe of Convention.*

ANNIVERSARY MEETINGS.

Clergymen and others who may wish to obtain a Record of the Meetings which take place Election week, interesting to Liberal Christians, are informed that a list of the same will be printed, and furnished (gratis) at the Store of the Subscriber.

L. C. BOWLES,
No. 124 Washington, corner of Water Street.

NOTICE

To the Subscribers of the Christian's Manual.

The proposed plan of publishing a work to be called "*The Friend of Youth,*" as stated in the last number of the Manual, has been relinquished. The "*Scriptural Interpreter,*" is intended to take its place, to be conducted by another Editor, (for a Prospectus of which see Advertisement in this paper.) Those Subscribers to the Manual who wish to receive the Interpreter, will please give notice to that effect to the Publisher by 1st of next month.

Boston, May, 1831.

BOSTON SUNDAY SCHOOL SOCIETY.

GRAY & BOWEN have recently been appointed General Agents for the publications of the above Society. Their design is to furnish a series of books suitable for juvenile readers, at as low a rate as possible without incurring actual loss. The following works have already been issued, and may be had of Gray & Bowen, No. 141 Washington Street, at the prices affixed, viz.

The Happy Valley,	12 cents.
Happy Days, Part I.	10 "
Happy Days, Part II.	10 "
Warning,	17 "
Sister's Gift, (2 vols.)	32 "

Liberal discounts to those who take quantities.

G. & B. have in press and will publish very shortly the following works.

A New Translation of the Book of Psalms with an Introduction. By George R Noyes.

Questions on the New Testament, for the use of advanced classes in Sunday Schools. By Joseph Allen.

Causes and Evils of Contention, Unveiled in Letters to Christians. By Noah Worcester.

A Practical Treatise on the Formation of the Character, addressed to those who are desirous of leading a Religious Life. By Henry Ware, Jr.

A Letter to an Orthodox Minister on *Revivals of Religion.* May 14.

WHITMAN'S REPLY. This day published by GRAY & BOWEN, No. 141 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By Bernard Whitman."

☞ Persons wishing to procure the above will be promptly supplied by the Publishers. A discount will be allowed to Agents and those who purchase to distribute. May 14.

TRACT No. 47, *(First Series,)* A. U. A. Just published Tract No. 47 of the First Series of the Amer. Unit. Assoc. on the "Antiquity and revival of Unitarian Christianity," by William Ware.—At the Depository, 140 Washington Street, by

May 1 GRAY & BOWEN.

PERKINS' ADDRESS. Just received and for sale at this Office, "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds." By Ephraim Perkins. May 14.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology," By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of

WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

LYNN ACADEMY. The next term of this Institution will commence on Tuesday, May 31st. Every facility will here be afforded for a thorough English and Classical Education. No exertions on the part of the Teacher will be spared which may tend to the advancement and improvement of those committed to his care.

The French and Spanish Languages will be taught by native teachers should there be a sufficient number to constitute a Class. Board from $1,50 to $2,00 per week. Samuel Lamson, *Preceptor.*

Lynn, Mass. May 14, 1831. 2t.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade.

May 14.

ABBOT'S SERMONS.

At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverly; with a memoir of his life. May 14.

DEPOSITORY OF BOOKS FOR JUVENILE LIBRARIES AND SABBATH SCHOOLS.

L. C. Bowles, No. 124 Washington, corner of Water Street, has for sale a very complete assortment of such Books and Manuals as are adapted and approved for Juvenile Libraries and Sabbath Schools of Unitarian parishes.

Persons who wish to procure Books for this purpose the present season, are respectfully requested to send their orders which will be executed on the most favorable terms.

JUST PUBLISHED

Louisa and her Cousins; or Sequel to Lessons without Books.
Jane Campbell; or entertaining History of Spiders.
Conversations on the Attributes of God.—By the Author of the Factory Girl, Badge, &c.
Cousin Elizabeth.—By the Author of a Visit to the Sea Side.
Biography of Bishop Heber.
Biography of Benjamin West.
Lessons without Books.
Biography for Youth.
The Seymour Family, or Domestic Scenes.
Stories of the Spanish Conquests in America.
The Children who loved Instruction.
A Harmony of the Gospels on the plan of Lant Carpenter, LL. D.
The Lives of the Evangelists.

MANUALS.

Hymns for Sunday Schools; approved by the Boston Sunday School Society—a new edition.
Forms for the Devotional Exercises of Sunday Schools.
Field's Questions: comprising the history of the four Gospels and the Acts of the Apostles.
Allen's Questions on select portions of the four Evangelists.
Turner's Abstract of the Bible History; with a scheme of Scripture.
Chronology and Questions for examination.
Worcester's, Channing's, and Carpenter's Catechisms.
Child's and Youth's Prayer Books.
Geneva Catechism.
Worcester's Scripture Geography and Atlas.
Nichols' Natural Theology.
Christian's Manual, in separate volumes or numbers.

In Press, and will be published in a few days,
The "Times of the Saviour," by Harriet Mortimer.
A Practical Treatise on the formation of the Christian Character, addressed to those who are desirous of leading a religious life. By Rev. H. Ware, Jr.
Preparing for Publication,
A Selection of Hymns for Sunday Schools, by the Editor of the Christian's Manual. May 14.

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

Wait, Greene, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."
—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—

JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, *and* the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

WHITMAN'S REPLY. Just published and for sale by L. C. BOWLES, No. 124 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By Bernard Whitman."

May 14.

MR MAY'S LETTER TO DR HAWES.

For sale by L. C. BOWLES, 124 Washington Street, "Letters to Rev. Joel Hawes, D. D. in review of his 'Tribute to the Memory of the Pilgrims.' By Samuel J. May, Pastor of the 1st Church in Brooklyn, Conn." May 14.

LIKENESS OF REV. S. C. THACHER.

Just published and for sale by L. C. BOWLES, a Lithographic Print of Rev. S. C. Thacher, late Pastor of the church on Church Green, Summer Street, drawn from an original painting. May 14.

BROOKS'S FAMILY PRAYER BOOK.

A new Edition, corrected and enlarged, for sale at this Office. And by L. C. Bowles. May 5

WARE'S DISCOURSES.—

The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. May 14

The Christian Examiner *and* General Review—*New Series,* No. XIV, *for May,* 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Theological School in Harvard University—Dr Codman's Speech in the Board of Overseers of Harvard College.

Art. II. President Wayland's Sermon—The certain Triumph of the Redeemer. A Discourse. By Francis Wayland, D. D.

Art. III. Meaning of Alav—Professor Stuart's Appendix to his Exegetical Essays.

Art. IV. Grimke's Discourses.—1. An address on the Expediency and Duty of adopting the Bible as a Class-Book. By T. S. Grimke.—2. An Oration on the Advantages to be derived from the Introduction of the Bible and of Sacred Literature, as Essential Parts of all Education. By Thomas S. Grimke.

Art. V. Children's Books—1. The Young Reader. By John Pierpont.—2. Peter Parley's Tales about the Sun, Moon, and Stars—3. Tales of Travels West of the Mississippi. By Solomon Bell.—4. Cousin Elizabeth. By the Author of "A Visit to the Sea Side."—5. The Children's Robinson Crusoe. By a Lady.—6. The Little Girl's Own Book. By Mrs Child.

Art. VI. History of English Baptists.—1. Sermons on Various Important Public Occasions. By Robert Hall, A. M.—2. The Works of the Rev. Robert Hall, A. M.—3. Memoir of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. Edited by Rufus Babcock, Jr.—4. Asiatic Journal for British India.

Art. VII. Sullivan's Political Class Book—The Political Class Book. By William Sullivan. Counsellor at Law. With an Appendix, by George B. Emerson.

Art. VIII. Dr Waterhouse's Essay on Junius. An Essay on Junius and his Letters; embracing a Sketch of the life and character of William Pitt, &c.; with Reflections relating to the Affairs of Great Britian and America, from 1763 to 1785. By Benjamin Waterhouse, M. D.

Art. IX. The Way of Truth and Union.

May 14.

SELECTED POETRY.

ATTEMPTS IN VERSE,

BY JOHN JONES—AN OLD SERVANT.

A volume under the above title has just appeared in England, edited by the Poet Southey, who has filled the larger part of the book with his own "Introductory Essay on the lives and works of our uneducated Poets." In a letter addressed to the Poet Laureate, by Jones, and written with great simplicity, he states that he had been a house servant for nearly fifty years, and had never received any other education than could be obtained from a woman's school, from whom he learnt 'his letters and spelling' when about seven years old, and from an old man, a stone-cutter, who taught writing on winter evenings; to whom, he says, "I went the best part of two winters, and that was the finishing of my education." In subsequent life his means of instruction were very scanty. 'Except during the time when he had access to Shakspeare's Plays, he seems to have read little other poetry than what is occasionally to be found in provincial newspapers.' The specimens of his talent, which are collected into this volume, consist mostly of short pieces, and generally unite a tone of pure moral sentiment with a very pleasing simplicity. We copy one which exhibits these qualities in an unusual degree.

Jane Barnaby, my dear Jane,
I 'm wearing wan and old.
As herds, at close of eve, Jane,
Are summoned to the fold,
I soon to mine shall be, Jane,
My close of life is near,
And much I need our Shepherd's care,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
I 'm wearisome on earth,
Nor less in want of aid, Jane,
Than when I had my birth;
Then, with a mother's love, Jane,
I strengthened with the year,
But now I 'm fast upon the wane,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
Death, terrorless, I see,
My only source of woe, Jane,
Is lonely leaving thee;
But purity of life, Jane,
Hath won thee hearts sincere,
And love will yield thee fellowship,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
Thy tenderness is sweet,
And grateful is this heart,
That soon will cease to beat.
Thou wert its earliest love, Jane,
Thou art its solace here,
Thou 't be its last remembrance,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
There 's bliss divine in store,
And soft will be the calm, Jane,
When troubled life is o'er;
Then in my weal rejoice, Jane,
When I shall disappear,
Nor bathe thy pillow with thy tears,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
I go where thou shalt come,
And that shall be our last, Jane,
Our undivided home.
The painful there shall rest, Jane,
The weary shall have cheer,
'T is virtue's sweet Elysium,
Jane Barnaby, my dear.

Jane Barnaby, my dear Jane,
Life's flood is ebbing fast,
A few more soft'ning sighs, Jane,
The shoals will all be past.
To bear my spirit hence, Jane,
Death's bark is hovering near;
Adieu, adieu, a short adieu,
Jane Barnaby, my dear.

MISCELLANEOUS.

PLANS FOR IMPROVING SLAVES.

General Codrington gave in his will two estates in Barbadoes to the *Society for the Propagation of the Gospel in Foreign Parts*, in order to support a Theological College in that Island. The Society has been censured in England, for continuing to cultivate these estates by slaves. The Society has lately published a defence of the course which it is pursuing. From this paper we have extracted a part of a letter of the Bishop of Barbadoes, giving an account of the state of the slaves on the Society's estates, and certain resolutions passed by the Society, which show the plans proposed for the improvement and emancipation of the slaves. We shall not decide whether the Society is doing everything for the slaves on its estates which justice and humanity require. But we think that the measures which are now in progress under its patronage, are well deserving the attention of all who are desirous of improving the condition of the negroes of our own country.

Extract from a Letter from the Bishop of Barbadoes, dated 30th June, 1830.

About a fortnight since I spent three days at the College estate, and had an opportunity of inquiring very particularly into the state of the people, and a few days before I had a very long and satisfactory conversation with Mr Clarke.—I spent Sunday on the estate, and preached at the chapel, and took occasion to speak both on marriage and on the observance of the Sabbath. The Society will be happy to know, that marriages are becoming more frequent. Some of the older and more influential people who had been long living together faithfully set the example, and the younger are beginning to follow it. Every married woman on the Society's estate has now the whole morning throughout the year to herself till ten o'clock, to put her house in order and prepare her husband's breakfast when he comes from work, or to carry it to him when he is working at a distant part of the estate. In common with the whole of the Negroes, she has every alternate Saturday throughout the year; and from what I have heard, and seen myself on the two Saturdays that I was on the estate, (which happened to be the alternate Saturdays,) no work whatever is done for the estate. The people are either absent at the market or working in their own houses or grounds, or visiting their friends at a distance. The day is entirely their own.

I do not believe that the whip is ever carried on the estate.—In passing through it I have met the head people, but without the whip in their hands. The people appear healthy and cheerful, and especially in the newly built stone houses are very comfortably provided for. I visited both the school and the estate a short time since, having taken the under road to the College from Bridge Town, and found the school in very good order, and met the chief driver without the whip. I mention these points, because I know the importance which is justly attached to them at the present moment. I wish the Society and their opponents in the mother country could meet on the estates, and witness the scene that would there present itself. They would learn *on inquiry*, that the people were slaves and belonging to the Society, but they would behold an industrious and healthy body of laborers, supported entirely by the estate, born almost to a man on it, never sold from it, but *virtually* attached to the soil, with their village, chapel, hospital, and school,—with an excellent minister moving about them, and ready to instruct their ignorance, and comfort them in sickness; under discipline, but without severity—with many encouragements to do what is right,—with the Sunday wholly unbroken in upon by the master or their necessities—with other days wholly at their own disposal—and with much, which, if they availed themselves of their several privileges, would place very great comfort within their power. I think the Society may and ought to do still more with a view to their moral improvement; and I feel very strongly, that the power of manumitting themselves under certain circumstances would tend very powerfully to promote this object. I do not see what other *temporal* stimulus you can apply to the *slave* so well provided for in every other bodily respect as is the Codrington Negro.

Previously to the receipt of this letter, the Society, with a view to confirm and perpetuate the improvements already made in the civil and religious condition of the Negroes, and to extend them from time to time as opportunity offers, had drawn up the outline of a plan for carrying these intentions into effect,—and having submitted it to the consideration of the Bishop of the Diocese, and received his Lordship's observations thereon, the following Resolutions have been unanimously adopted, for the purpose of giving a formal and public sanction to those principles, by which for some time past their practice has been regulated.

RESOLUTIONS.

The Society, being desirous of affording all possible encouragement to the Slaves on the Codrington Estates to enter into lawful wedlock, and of connecting it with the great object of their gradual manumission, in order that their religious and moral conduct may lead the way to freedom, have adopted the following regulations: and their agricultural attorney will be instructed to do all in his power to give effect to their benevolent intentions:—

1st. Slaves married according to the rites of the Established Church, and continuing to live together, to be entitled to exemption from compulsory labor one day in the week—such privilege to be forfeited by either party who may desert the other, or be guilty of immoral conduct.

2d. All Slaves to be allowed to purchase one or more days' exemption from compulsory labor, until they are completely enfranchised: every encouragement to be given them to employ such day or days with profit and advantage to themselves. The time of exemption from labor thus granted to, or purchased by married women, to be so distributed as best to promote domestic habits and the comforts of their families.

3d. A man and his wife to be permitted to purchase their joint freedom, for one or more days, at two thirds of the price which would be paid for the freedom of the two, if separately purchased.

4th. Freedom, so purchased, to be transmitted as an inheritance, to all the children born in lawful wedlock.

5th. Manumissions to be granted from time to time to such Slaves as shall have recommended themselves to favorable notice by continued good conduct, preference in case of equally good conduct being given to those who have purchased for themselves the greatest number of days.

6th. Task labor by the Slaves on the estate to be adopted as far as is practicable, and returns to be made quarterly to the Society of the extent to which this measure has been carried, and of its results.

7th. Although it appears that the use of the whip in the field, and as an instrument of female punishment, has already been discontinued on the Society's estates, and that offences are punished by moderate confinement, it is thought right to direct in express terms, first, that the whip shall not be carried into the field as a stimulus to labor, or as an emblem of authority; and secondly, that females shall in no case be punished by whipping.

8th. The manager to insert in a book, kept for the purpose, an account of every punishment, the age and sex of the Slave, the time and place of commission, the extent of punishment, by whom authorized and inflicted, and the witnesses present; an attested copy of the book to be transmitted half-yearly to the Society through the Bishop of Barbadoes.

9th. The Slaves never to be removed from the estate by sale.

10th. Writing and arithmetic, as well as reading, to form part of the customary instruction in the schools on the estate.

11th. With a view to provide a safe place of deposit for the savings of the Negroes, the agricultural attorney to be directed to take measures for the establishment of a Savings' Bank, under the guaranty of the Society.

Such are the chief provisions which have been made for the moral and religious improvement, and for the gradual emancipation of the Slaves on the Codrington Estates. Many of them, it should be remembered, are now in operation, and the Society are fully pledged to carry the whole of them into effect, and to adopt from time to time such further measures as may be likely to accelerate the complete emancipation of the Slaves. They are willing to hope, that they may thus be made an instrument of extensive and permanent benefit to all classes of their West Indian fellow subjects, both by the measures which they themselves adopt, and by the example afforded to others, of an honest endeavor to satisfy the claims of humanity and religion, and to qualify the Slave for the great blessing of freedom, by lessons which may also prepare him for everlasting happiness in heaven. The Society are resolved to proceed in the discharge of their duty upon these principles and with these intentions, and look with humble confidence for the Divine blessing upon their honest endeavors.

WHITE ANTS.

The following account of these wonderful insects is taken from the Naturalist.

The Termites are represented by Linnæus as the greatest plagues of both Indies, and indeed, between the tropics, they are partly so considered, from the vast damages and losses which they cause; they perforate and eat into wooden buildings, utensils, furniture, and all kinds of household stuff and merchandise; these they totally destroy, if their progress be not timely stopped. A person residing in the equinoctial regions, although not incited by curiosity, must be very fortunate if the safety of his property do not compel him to observe their habits.

When they find their way, says Kirby, into houses or warehouses, nothing less hard than metal or glass escapes their ravages. Their favorite food, however, is wood; and so infinite is the multitude of assailants, and such the excellence of their tools, that all the timber work of a spacious apartment is often destroyed by them in a night. Outwardly, everything appears as if untouched; for these wary depredators, and this is what constitutes the greatest singularity of their history, carry on all their operations by sap or mine, destroying first the inside of solid substances, and scarcely ever attacking their outside, until first they have concealed it and their operations with a coat of clay.

An engineer having returned from surveying the country, left his trunk on a table; the next morning he found not only all his clothes destroyed by white ants or cutters, but his papers also, and the latter in such a manner, that there was not a bit left of an inch square. The black lead of his pencils was consumed, the clothes were not entirely cut to pieces and carried away, but appeared as if moth-eaten, there being scarcely a piece as large as a shilling that was free from small holes; and it was further remarkable, that some silver coin which was in the trunk had a number of black specks on it, caused by something so corrosive that they could not be rubbed off, even with sand. One night, says Kemper, in a few hours they pierced one foot of the table, and having in that manner ascended, carried their arch across it, and then down through the middle of the other foot into the floor, as good luck would have it, without doing any damage to the papers left there.

The destructiveness of these insects is, perhaps, one of the most efficient means of checking the pernicious luxuriance of vegetation within the tropics; no large animal could effect in months what the white ant can execute in weeks; the largest trees which falling would rot and render the air pestilential, are so thoroughly removed, that not a grain of their substance is to be recognized. Not only is the air freed from this corrupting matter, but the plants destroyed by the shade of these bulky giants of the vegetable world are thus permitted to shoot.

In those countries the white ants serve for food. In some parts of the East Indies the natives catch the winged insects just before their period of emigration, in the following manner;—they make two holes in the earth, one to the windward and the other to the leeward of their habitation; at the leeward opening they place the mouth of a pot, the inside of which has been previously rubbed with an aromatic herb called bergera; on the windward side they make a fire of materials of an offensive smell, which not only drives these insects, but frequently the hooded snakes also, into the pots, on which account they are obliged to be cautious in removing them. By this method they catch great quantities, of which they make with flour a variety of pastry, which they can afford to sell very cheap to the poorer ranks of people. When this sort of food is used too abundantly, it produces cholera, which kills in two or three hours.

It also seems that, in some form or other, these insects are greedily eaten in other countries; thus, when, after swarming, shoals of them fall into the rivers, the Africans skim them off the surface with calabashes, and bringing them to their habitations parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or any other addition, they consider them delicious food, putting them by handfuls into their mouth as we do comfits. "I have," says Smeathman, "eaten them dressed in this way several times, and think them delicate, nourishing and wholesome; they are something sweeter, though not so fat and cloying, as the caterpillar or maggot of the palm-tree snoutbeetle (*Curculio palmarum,*) which is served up at all the luxurious tables of the West Indian epicures, particularly of the French, as the greatest dainty of the western world."

AMERICAN INSTITUTE OF INSTRUCTION.

COMMITTEE'S NOTICE.

The committee of arrangements for the annual meeting of this Institute, in August next, believing that the experience of teachers in various parts of our country must have elicited important ideas relative to modes of instruction, in the several branches of education, and being desirous to concentrate all that is good in every department, for the benefit of the members of the Institute, and through them, to reach society at large; hereby solicit such communications on the following subjects, as individuals may be disposed to present. And they indulge the hope, that these contributions to the general stock will be coextensive with the wants of the community.

Subjects. Improved mode of teaching the following branches of common education: viz.

1. Spelling. 2. English Grammar. 3. Arithmetic. 4. Geography. 5. Composition, and 6. Penmanship. Also, 7. the elementary parts of Reading.

8. The various departments of Natural History as branches of common education.

9. Whether the drawing of Maps is a useful exercise.

10. Utility of questions in text books.

11. Method of conducting recitations.

12. Inductive and Synthetical modes of teaching.

13. Useful apparatus for schools, that may be easily procured.

14. Management of primary schools.

15. Defects of common schools, with a practicable remedy for them.

16. Division of labor in the business of instruction.

17. The use and abuse of corporal punishment in schools.

18. Self-supporting schools.

The communications are to be examined by a committee of the Directors, for the purpose of determining which shall be read before the Institute, at the annual meeting. It is, therefore, necessary, that they should be presented before the last day of July next, that sufficient time may be had for a faithful examination and judicious decision.

GIDEON F. THAYER, *Sec'y.*

To whom communications may be addressed.

Boston, April 25, 1831.

*** The American Institute of Instruction has solely in view objects of public utility. It, therefore, respectfully solicits editors and publishers of periodicals, *throughout the States*, to give the foregoing such circulation through the medium of their presses as they may deem it entitled to.

FAMILY SERMONS AND PRAYERS.

Just published by L. C. BOWLES, *Sermons, accompanied by suitable Prayers*, Designed to be used in Families. First American and second English edition. Edited by the Rev. J. R. Beard, of Manchester, England.

ADVERTISEMENT TO THE AMERICAN EDITION.

The work of which the first American edition is now offered to the Christian public, was prepared by a distinguished Unitarian clergyman in England, and consists of practical discourses from himself and several of his brethren in the ministry.

Its objects, as stated in the preface to the English edition, were 'to provide discourses fitted to benefit the heads of families in their private meditations: and others suited to be read aloud in the miscellaneous assembly of the family circle.' These objects appear to have been successfully accomplished in the present volume. The discourses which it contains, present clear and animating views of some of the most interesting topics of religion, and are well adapted at once to convince the understanding and affect the heart. They are written with more than ordinary ability, all of them free from extravagance and empty declamation, and some of them abounding in passages of true and pathetic eloquence. The reader will find in them many just delineations of character, and discriminating statements of duty, clothed in attractive and forcible language. He will perceive that their spirit is the pure, rational, elevated, and lovely spirit of our blessed Master.

The editor is glad to bring before the community such a favorable specimen of the pulpit talents of our English brethren of the Unitarian faith. Their writings are comparatively little known among us. We love and honor their names as the faithful advocates of civil and religious liberty, and the zealous supporters of the simple doctrines of primitive Christianity; but, until recently, we have not had much acquaintance with their published labors. We owe them a debt of gratitude for their noble efforts in the cause of truth and freedom, and we rejoice to add to our obligations the present contribution to the interests of practical religion. May it increase our sympathy and friendship for those distant brethren who have received 'the like precious faith with us.'

That this volume may prove a blessing to every family into which it shall enter, by confirming a pure and intelligent faith, quickening the spirit or devotion, and 'extending the prevalence of vital and personal religion,' is the sincere wish and hope of

THE AMERICAN EDITOR.

Boston, May, 1831.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. III.—No 5.—(New Series.) For May, 1831.

CONTENTS.

Christian Ministers—who they are—what they were in the apostolic age—how constituted such—their office and authority according to the Scriptures—how they afterwards usurped supreme power; Recollections and remarks of an aged clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years—No III., Original poetry—Preface to an Album; Sketch of a plan for a Sunday School; 'An exhibition of Unitarianism'; Correction of Orthodox misstatements as to fundamental articles of faith, the Primitive Churches, doctrines of the Reformation, the Pilgrims, and Unitarians—Mr May's Letters to Dr Hawes; The latest Orthodox form of the doctrine of the Atonement—President Wayland's Sermon; New periodicals in Pennsylvania and Georgia—Unitarian Essayist, Nos 1, 2, 3, 4—Unitarian Christian, No 1; Unitarian Ordination.

PROPOSALS

For publishing a Monthly Work, to be called,

THE SCRIPTURAL INTERPRETER

The object of this publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages, perhaps successive numbers) of whole Books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children. No remarks will be thought unsuitable, which, while they observe a correct tone and spirit, may throw light on passages difficult, either from a want of acquaintance with the peculiar language of Scripture or from ignorance of the customs and facts to which allusion may be found in its pages. Notice will be taken of Books connected with the subject of biblical interpretation, and in general the Editor will endeavor, without an affectation of learning, or the display of a partisan zeal, to provide persons of common education with aids to the right apprehension, use and enjoyment of the Christian Scriptures. The Editor is not pledged, nor shall the work be devoted to the interest of a particular sect, any further than they shall seem to him through the light which God may give him to be identical with the interests of divine truth. It is proper however to state, that he is a Unitarian, and believes that Unitarian Christianity is the only system of faith and duty, which can be drawn from the New Testament by a *just* interpretation of its contents.

The discontinuance of the Christian's Manual affords an opportunity for introducing such a publication into notice, and the hope is indulged that the patrons of that valuable periodical will transfer their subscription to another work, dissimilar, indeed, in its plan, but kindred in its objects.

CONDITIONS.

I. *The Scriptural Interpreter* will be published on the 15th of every month; and should a sufficient number of subscribers be procured to justify a commencement of the work, the first number will be issued on the 15th of July.

II. Each number will contain 48 pages, 12mo. handsomely printed on good paper and type, making two volumes a year of 288 pages each.

III. Price two dollars per annum, payable on delivery of the first number.

IV. Subscriptions received by the Publisher and by Agents and Sunday School Teachers; to whom a Prospectus will be forwarded.

L. C. BOWLES, Publisher,
No. 124 Washington Street, Boston.

April 30.

SCHOOL BOOKS. RICHARDSON, LORD & HOLBROOK, School Book publishers, No. 133 Washington Street, Boston, keep constantly for sale, *all* the books on education now in use—Towns, merchants, &c. furnished at the best terms. They also publish some of the most popular School Books used in this country, among those which they have lately issued are,

The Young Reader, by Pierpont, a work universally admired.

Blake's Geography for Children; also very popular.

Emerson's Academical Speaker—Surault's Easy French Grammar for beginners, &c. &c. The following is an extract from a letter just received from the principal of a private school of the highest standing in New York city, regarding some of these works.

"*Mr Blake's new Geography for Children* is excellent and I think the price reasonable. I have introduced it into my school, having put a dozen of the smaller boys in a class for that purpose; and I have no doubt after a time, of its getting extensively into use in this part of the city."

"*The Young Reader*, is an admirable compilation and *interests* the scholars much. As a proof, the larger boys were so much amused at hearing the younger scholars read, that when school was dismissed, *they all came to borrow a copy to carry home to read in the evening.*"

"*The Academical Speaker*, is a chaste selection denoting great taste and judgment in the compiler."—After stating his regret at the want of uniformity in the books used in N. Y. he continues "I have succeeded in establishing uniformity in my own school and have caused the introduction of the First Class Book, Blair's Chronology and Goodrich's History of U. S. into a few other good schools." April 30.

PROFESSOR WARE'S ADDRESS.

For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

LIBERAL PREACHER, *for May.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for May, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 5. Containing a Sermon by Rev. EZRA S. GANNETT, of Boston, Mass.—On the "*Necessity and Sufficiency of Religion;*" from Luke x. 42.

MONTHLY REPOSITORY.

For sale, the four first volumes of the New Series of the (London) Monthly Repository, being for the years 1827, 1828, 1829, and 1830. They are in perfect order, and will be sold at a large deduction from the subscription price. GRAY & BOWEN,
April 23. 141 Washington Street.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Portland. Me.	Samuel Colman.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	Rev. I. B. Pierce.